A collection of Shaykh Arafat al-Muhammadi's posts concerning the fitnah of Amjad Rafiq (known as Abu Iyaad) of Salafi Publications

THERE IS MORE TO IT THAN MEETS THE EYE[1]

Shaykh ʿArafāt al-Muḥammadī - may Allāh preserve him - said,

"The preoccupation of youth with the issue of vaccinations in some countries raises many questions!

And the fact that some continue to relate the words of disbelievers to prove their point as truth shows that our youth lack the understanding of prioritizing what is most important.

I heard an audio clip from one of them belittling the statement of the scholars who issued a ruling of its permissibility, and I became certain that there is more to the situation than meets the eye."

Source: https://x.com/Arafatbinhassan/status/1836621206360899863

Translated by: Zubayr bin Muḥammad ʿAbbāsī

"Busying the youth with the topic of vaccines -as is being done in some lands- raises a lot of red flags! (literally: a lot of question marks) Continuing to cite disbelievers to present themselves as being right proves that our youth have no awareness of prioritizing matters.

And I have even heard a recording of one of them ridiculing the words of the scholars who gave verdicts about the permissibility [of vaccines], and so I became certain about the kinds of things that are behind this."

Translated by: Moosaa Richardson

DO NOT TRY THE YOUTH NEEDLESSLY[2]

Shaykh ʿArafat al-Muḥammadī - may Allāh preserve him - was asked:

Question: Esteemed Shaykh, what is your stance about the opinion of some of the British Salafīs regarding the COVID vaccine, according to them, they are not obliged to accept it (the fatwā of the scholars) because it is just a personal opinion of the scholars?

Answer: There is no blame on the one who does not want to be vaccinated. But it is not his right to put the youth to trial and criticise the major scholars, alleging that they are desert bedouins

[1] https://t.me/abuiyaad01refutation/28
[2] https://t.me/abuiyaad01refutation/29

who do not know any better and that they blindly submit to their rulers. And it is not right for him to preoccupy the youth day and night in this issue, creating allegiance and enmity based on that.

Source: https://x.com/Arafatbinhassan/status/1837102657762156778

Translation by Zubayr bin Muḥammad ʿAbbāsī

MIGRATE FROM THE LANDS OF THE DISBELIEVERS TO FREE YOURSELF FROM THE SUBJUGATION OF ALLĀH'S ENEMIES[3]

Shaykh ʿArafat al-Muḥammadī - may Allāh preserve him - said:

"If you are unable to migrate from the lands of the disbelievers to free yourself from the subjugation of Allāh's enemies and openly practice the rituals of your religion, then be a key to goodness and a lock against evil. Distance yourself from temptations and do not preoccupy the Salafi youth with trivialities that are unworthy of the wise. At the same time, do not turn your back on the religious verdicts of the scholars. So where is the wisdom, rationale, and advice to the youth with what benefits them in their religion and hereafter?"

He continued:

"Teach people Tawḥid of Allāh, the fundamentals of Imān, and the pillars of Islām. Study creed and jurisprudence, and do not turn social media into a stage for debate, insults, and foolishness. Be brothers, servants of Allāh, and unite in supporting the truth and spreading knowledge and the Sunnah. Beware of settling scores in the name of the Salafi methodology, and do not let the pursuit of false leadership tear your unity apart."

Source: https://x.com/Arafatbinhassan/status/1837188133693313060

Translation by Zubayr bin Muḥammad ʿAbbāsī

AN ARTFUL MACHINATION: TO PROMOTE A FALSE IDEA, FIRST UNDERMINE THE SCHOLARS' CREDIBILITY[4]

Shaykh ʿArafat al-Muḥammadī - may Allāh preserve him - said:

[3] https://t.me/abuiyaad01refutation/30
[4] https://t.me/abuiyaad01refutation/31

"When you want to promote a false idea, you must first undermine the credibility of the scholars. To find popularity for your idea you'd say something like: 'The scholars cannot go against the policies of their rulers.' Based on that, 'they issue rulings on vaccinations according to what their rulers want!!!' They have no power or control.' This is what the expert virologist says! And this is a dangerous affair and an attack on our scholars, and an attempt to discredit their standing."

Source: https://x.com/Arafatbinhassan/status/1838056731655451021

Translation by Zubayr bin Muḥammad ʿAbbāsī

Answering a long comment in the form of a question on his previous tweet, Shaykh ʿArafat al-Muḥammadī - may Allāh preserve him - said:[5]

"Do not preoccupy yourself with vaccination and be diligent in rectifying yourself through (seeking) knowledge and Qurʾān. And if you happen to live among the polytheists, then migrate so that you can manifest the rites of your religion. And nobody is obliging you to take the vaccination. However, your silence and others beside you is better for the Salafī Daʿwah. And if you had read all of my previous tweets - which are five - you would have not needed to write this lengthy speech."

Source: https://x.com/Arafatbinhassan/status/1838221868081307719

Translation by Zubayr bin Muḥammad ʿAbbāsī

ONE OF THE MOST DANGEROUSLY CORRUPT PRINCIPLES WHICH UNDERMINES THE STATUS OF THE SCHOLARS AND INVALIDATES THEIR FATĀWĀ IN CRITICAL ISSUES[6]

Shaykh ʿArafāt al-Muḥammadī - may Allāh preserve him - wrote:

In the name of Allāh, the Most Gracious, the Most Merciful

One of the most dangerous and corrupt principles which undermines the status of the scholars and invalidates their fatāwā in critical issues is when a virologist or chemist says:

[5] https://t.me/abuiyaad01refutation/32
[6] https://t.me/abuiyaad01refutation/33

"Alongside the fact that the senior scholars do not oppose the policies of their rulers!! They also do not specialize in virology or vaccines! Therefore, the scholar is ignorant of the scientific evidences and principles, and thus cannot say anything."

I say: This is a dangerous statement, as the one making such a claim wants the scholar to refrain from issuing any religious verdict unless he specializes in the field. If he wants to issue a fatwā in medicine, he must first study and specialize in medicine and its branches to be able to issue a medical fatwā!! And if he wishes to issue a fatwā in civil engineering, he must specialize in it for years!! Only then can he issue a fatwā on it!! Therefore, for every field, one would need to specialize in it to issue a fatwā.

This indicates the ignorance of the speaker and his lack of understanding of the nature of fatāwā, and tantamounts to closing a significant door to the dissemination of knowledge and giving people the necessary rulings in various matters they need guidance in.

The virologist and chemist have been able to deceive the youth with such statements, leading them to belittle the words of the senior scholars under the pretext that they do not understand virology and vaccines. It is as if they are saying: "If only the senior scholars had remained silent and left the fatwā to the virologists and chemists."

Then they say, "We are not criticizing the scholars"!! You are not just criticizing the scholars, rather you have undermined them with these principles.

What is the difference between the one who says this and the statements of the Sururīs and Quṭbis (the partisans), who claim that the senior scholars do not understand the current affairs?

Source: https://t.me/Arafatbinhassan/12210

Translated by Zubayr bin Muḥammad ʿAbbāsī

CLAIMING THAT THE SCHOLARS "BLINDLY FOLLOW THEIR RULERS' POLICIES" TANTAMOUNTS TO DIMINISHING THEIR STATUS AMONG THE MUSLIM COMMUNITY[7]

In the name of Allāh, the Most Gracious, the Most Merciful.

Among the things which the virologist says in his audio statement is:

"This is one of the problems we have: if you go to a scholar and raise these issues, and start talking about medicines, symptoms, vaccines, viruses, Darwinian evolution—whatever it is—

[7] https://t.me/abuiyaad01refutation/79

scholars will not be in a position to answer you. They will defer the matters to the actual authorities or whatever the authorities say."

Look at how bad and ugly this statement is, and how its utterer falsely disparages the scholars and their status, by portraying the scholars as if they are recluse, so no matter what extent of Islamic legislative knowledge they might have reached, they are unable to issue Islamically correct answers! Instead, they are said to defer matters to the authorities!!

Is this the speech of someone who respects the scholars? In fact, this is repulsive speech that turns people away from the scholars and their religious verdicts.

According to the virologist, there is no benefit in asking the scholars, because they do not comprehend or understand! No matter how much you speak about medicines, viruses, and Darwinian evolution, they are depicted as if they are stuck in a predicament with no way out, unable to speak the truth because of their blind obedience to their rulers.

Based on this dangerous pretext, a scholar would not be allowed to issue a religious verdict unless he specializes in medicine, obtains advanced degrees in virology, pharmacology, and Darwinian evolution, and rebels against his rulers by abandoning his blind loyalty to the rulers' vaccination policies.

There is no power or strength except through Allāh. Verily, to Allāh we belong and to Him we shall return.

Our senior scholars, may Allāh preserve them, do not issue religious verdicts on critical matters without:

1. Scrutinizing the case and understanding it to apply the correct comprehensive ruling.
2. Considering the issue from all its aspects.
3. Recognizing the factors influencing the ruling.
4. Distinguishing the differences between similar cases.
5. Consulting trustworthy experts on the specific matter.
6. Taking into account the objectives of Islamic Legislation and its wisdom.
7. Considering the consequences of the case after deep study.
8. Knowing the necessities, needs, and luxuries involved.
9. Referring to reliable scientific research.
10. Combining scientific and religious expertise to serve the interests of the Ummah.
11. Taking ease into account when issuing religious verdicts, considering the objectives of the Islamic Legislation.
12. Considering the five essential necessities: preservation of religion, life, wealth, honour and intellect.
13. Not issuing a religious verdict until verifying the soundness and accuracy of the matter, ensuring it aligns with the Islamic legislative ruling.
14. Carefully writing their religious verdicts with clear legislative and practical evidence.

15. Teaching us that there is no obedience to the creation in disobedience to the Creator.

In conclusion, I say: The scholars of the Islamic Legislation convey the rulings of Allāh, and they have a clear and solid methodology in addressing contemporary issues and medical crises. Their role cannot be undermined, nor can they be portrayed as outside the sphere of scientific understanding. They do not issue religious verdicts based on ignorance, rather after deep study. Therefore, to claim that they "cannot answer," or "depend on others," or "blindly follow their rulers' policies" is to diminish and degrade their status, role, and position in the Muslim community.

Written by ʿArafāt al-Muḥammadī

Source: https://t.me/Arafatbinhassan/12256

Translation: Zubayr bin Muḥammad ʿAbbāsī

"SHAYKH SĀLIM BĀMIḤRIZ (HAFIẒAHULLĀH) AS AN EXAMPLE"[8]

Shaykh ʿArafāt al-Muḥammadī - may Allāh preserve him - wrote:

In the name of Allāh, the Most Gracious, the Most Merciful

To instil (the notion) among our youth that the senior scholars are not specialists and lack understanding of matters pertaining to inoculations and vaccines is (nothing short of) a (calculated) scheme and a mighty plot.

The goal behind this dangerous principle is to distance the youth from their scholars, undermine their rulings on critical issues that affect the Muslims, implying that there is no need for us to return to the scholars until they specialize (in these subjects)!!

Such an approach is (a hallmark) of the people of desires and innovations. It mirrors the rhetoric of the Surūrīs and Quṭbīs, who claim that scholars simply align with the political views of their rulers. This is an aim to discredit the scholars and undermine their rulings on critical issues.

An individual among them cited the honorable and esteemed Shaykh Sālim Bāmiḥriz - may Allah preserve him - as an example, (suggesting) that he is unfit to issue rulings on inoculations and vaccines because he is not a (medical) specialist. And he merely follows whichever side (is more persuasive) based on its claim, being unable to discern whom to trust!!

[8] https://t.me/abuiyaad01refutation/81

Is this truly how we show respect and reverence to a noble Shaykh whose beard has turned grey in adherence to the Sunnah and calling towards it?

In his audio, the (so-called) "expert" says:

"For example, I will mention the name of Shaykh Sālim Bāmiḥriz. If you were to approach him with conflicting views—one group saying vaccines are beneficial and another claiming they are harmful—he would not know whom to believe."

I say: his saying "for example" proves that (in his view) there are many naive scholars, but to strike an example for us he chose only one among them, and that is Shaykh Sālim Bāmiḥriz - may Allah preserve him.

Look how he portrays the one whom he (conveniently) uses to strike an example as if he were a simpleton and naive—easily swayed by one side, then the other, adopting whatever view he hears. And in that, Shaykh Sālim (in his depiction) is confounded and dumbstruck due to his ignorance of medicine and virology. So who would accept a ruling from a Shaykh in such a state?!

And this is only an example!! And (the implication is that) there are many scholars like him—unqualified and ignorant (in these fields).

So who will trust the knowledge of such a scholar—or any of the many like him—on matters related to medicine or trade or agriculture or...? This poor Shaykh is (portrayed) like a lost ewe, wandering between two flocks, sometimes inclining towards one, then the other.

By Allāh, this is a lie and a slander against Shaykh Sālim! The scholars and the mashāyikh have far more fear of Allāh than to issue rulings on critical issues in the disgraceful manner that this individual claims. The one making these claims has harmed his own credibility and is far from truthful in his assertions.

According to these individuals, Shaykh Sālim is not allowed to issue rulings. He must first study both Indian and Western medicine before he can speak on inoculations and vaccines. This (apparently) is how they believe we should respect the honorable scholars, whose beards have turned grey in adherence to the Sunnah!

And then they say: there is no loyalty or enmity regarding inoculations and vaccines!! What then should we call these principles laid down in secrecy that are being discussed in lengthy audio recordings? And how should we characterize the shameful way they use scholars as examples?

Based on this, every specialist would declare:

"There is no need for me to consult the scholars, nor do I need their rulings on critical issues."

Source: taken from the official Telegram Channel of the Shaykh

https://t.me/Arafatbinhassan/12313

Translation: Zubayr bin Muḥammad ʿAbbāsī

REFRAIN FROM RELATING ANYTHING RELATED TO VACCINES & PREOCCUPY YOURSELVES WITH SEEKING & DISSEMINATING ISLAMIC KNOWLEDGE[9]

Shaykh ʿArafāt al-Muḥammadī - may Allāh preserve him - was asked:

Question: as-Salāmu ʿAlaykum wa Raḥmatullāhi wa barakātuh.

Noble Shaykh, I am the admin of an English speaking group, where I had shared your advice about vaccines and recommendation, because many Salafīs disagree with you and hide your advice, and some say it is a hate message against the British Salafīs. And some of the fanatics prevented me from remaining the admin and took control of the group with the excuse that there are no mashayikh or students who recommend me. Noble Shaykh, is it compulsory for me to attain a recommendation from a Shaykh or a student if I have to create a group or to be an admin in the group? And is it acceptable that I relate the reality in the group even if most of the people dislike that?

Answer: Wa ʿAlaykum as-Salāmu wa Raḥmatullāhi wa barakātuh.

Do not share anything that relates to vaccines, inoculations or responses (for or against it). Instead preoccupy yourselves with knowledge and spreading the Sunnah, Fiqh and the Fatāwā of the major scholars. And beware of splitting and differing, rather be slaves of Allāh as loving brothers.

I wrote what I wrote as a warning against revilment of the major scholars by the use of dangerous principles which were spread among the youth in secrecy, that perhaps the youth would take note of that and exercise caution.

And my writing is a message directed towards the passionate Salafī youth who respect the scholars and love them. As what was being established is a dangerous matter, which compelled me to clarify its falsehood and danger. And Allāh is well aware of intentions. Its falsehood is evident enough through the fact that its proponent disowns it, as I have been informed.

And some of them previously had issued a fatwā that social distancing during prayer equates to minor Shirk. And in that was an attack on the scholars who had issued the fatwā of that, and in it was a judgement of Shirk upon the scholars and those who took their ruling about social distancing. All praise belongs to Allāh, that its proponent repented, and others will soon repent -

[9] https://t.me/abuiyaad01refutation/82

if Allāh wills - who oppose the scholars and refused to return to them on the pretext that they are not experts.

May Allāh preserve our scholars, and may Allāh have mercy on the deceased among them, and may Allāh reward them with goodness for what they presented for Islām and the Muslims.

Source: https://www.facebook.com/share/p/yG5C1v9w3tjuqmAC/

Translation: Zubayr bin Muḥammad ʿAbbāsī

"Whoever falls into error and deviates from the methodology of Ahlus-Sunnah wal-Jamāʿah must repent to Allāh"[10]

In the Name of Allāh, the Most Gracious, the Most Merciful

This is a response from Shaykh Dr. ʿArafāt al-Muḥammadī - hafiẓahullāh - in which he also praises his student Muḥammad Aslam bin Hāshim al-Hindī - waffaqahullāh.

May Allāh grant you goodness, noble Shaykh. This questioner asks, "I have read your warnings regarding some corrupt principles, and now the audio recording in which these principles were mentioned has been published. Should we send it to those brothers who say, 'You have no proof'? The reason for my question is that the one who published this audio is neither from our scholars nor from the senior students of knowledge."

Answer: "Rather, he is a fine student of knowledge, and I know him. He has studied in al-Madīnah, graduated from the Faculty of Ḥadīth, and has studied under scholars. So if you do not know him, then say, 'I do not know him'. Do not pass judgment on him.

As for the owner of the audio, he must repent. Whoever falls into error and deviates from the methodology of Ahlus-Sunnah wal-Jamāʿah must repent to Allāh, because the mistake he has committed is a serious mistake. I have warned against it many times, even though I did not mention his name, hoping that he would repent without being named. But he refused except to respond and engage in inappropriate speech.

Therefore, we invite him to repent and retract. And whoever repents, Allāh accepts his repentance. Yes."

Link: https://t.me/sunni_salafi/174

[10] https://t.me/abuiyaad01refutation/172

Original post: https://x.com/aslamhaashim/status/1889938035892166815

Translation: Zubayr bin Muḥammad ʿAbbāsī

The One Who Spreads Discord (Fitnah) Is The One Who Badmouths The Scholars – Not The One Who Defends Them Against Such Badmouthing[11]

Shaykh ʿArafāt al-Muḥammadī – may Allāh preserve him – was asked:

Questioner: Our Shaykh, may Allāh reward you with goodness. There is a student from Pakistan whose name is Zubayr ʿAbbāsī. He translates your writings and quotes from your books.

Some people criticise him and accuse him of causing discord and division, because he translates the stances of the scholars on contemporary issues (nawāzil).

But we have always found him to transmit only the words of the scholars, without any personal opinion.

Should we benefit from his translations and share them? Please guide us – may Allāh bless you.

Shaykh: Yes, benefit from his translations.

Questioner: May Allāh reward you with goodness, our Shaykh.

Some brothers say, "You are spreading discord by publishing his translations!" So if we are accused of that, what should we reply? And what is the correct stance in such a situation? May Allāh reward you with goodness.

Shaykh: The one who spread discord is the one who maligned the honour of the scholars, portraying them as if they don't understand or comprehend, and that there is no benefit in asking them!

He diminished their status in understanding the nawāzil, portrayed them as ignorant, and did not stop there – he also spoke ill of the Arab countries in a disgraceful and repulsive manner, mocked a Shaykh upon the Sunnah and laughed.

It is obligatory upon him to repent so that the discord may end. The discord lies in his speech – not in the words of those who defend the scholars.

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[11] https://t.me/abuiyaad01refutation/184

Questioner: Our Shaykh, we always present your responses to the people here, and this helps greatly in calming the discord and resolving the issues we face in our region. May Allāh reward you with goodness, our Shaykh, and we ask Allāh that you continue to benefit us with your beneficial answers, for in them is much good for us.

Source: https://x.com/TeamDnaOffical/status/1914339668461752324

Translation: Zubayr bin Muḥammad ʿAbbāsī

Whoever Claims That This is Not Among The Nawāzil (Calamitous Events) Does Not Know The Meaning of Nawāzil[12]

A question was posed to Shaykh ʿArafāt al-Muḥammadī – may Allāh preserve him:

Questioner: As-salāmu ʿalaykum wa raḥmatullāhi wa barakātuh.

Our esteemed Shaykh, may Allāh protect you.

Some individuals claim that what occurred during the COVID-19 pandemic does not fall under the category of nawāzil. Therefore, according to them, it is not necessary to refer the matter to the senior scholars. They assert that it is merely a medical issue which should be left to the ijtihād of doctors, and that no senior scholar explicitly declared it to be from the nawāzil.

Our question, may Allāh bless you, is as follows:

1. Did the senior scholars consider the COVID-19 pandemic to be among the nawāzil?
2. If it is indeed among the nawāzil, is it obligatory to refer to the senior scholars for clarification of its rulings, even though it involves medical aspects?
3. Did the senior scholars, such as Shaykh al-Fawzān, the Grand Muftī, Shaykh ʿAbdul-Muḥsin al-ʿAbbād, and others, treat the COVID-19 pandemic as a nāzilah in their fatāwā and guidance?

May Allāh reward you with goodness, bless your knowledge and efforts, and keep you firm upon the Sunnah.

Answer: Wa ʿalaykum as-salām wa raḥmatullāhi wa barakātuh.

[12] https://t.me/abuiyaad01refutation/187

Whoever claims that this is not among the nawāzil is ignorant of the very meaning of nawāzil. The senior scholars did in fact consider it a nāzilah, foremost among them being the Grand Muftī of Saudi Arabia – may Allāh preserve him.

Millions died, mosques were closed, scholars issued fatāwā for quarantine, airports were shut down, and many acts of worship, family rulings, and societal matters were affected by it.

In such nawāzil, it is obligatory to refer to the scholars and adopt their fatāwā, and the Muslims did follow and act upon the rulings of the senior scholars.

Our scholars took the vaccine, issued fatāwā encouraging its use, and gave rulings on matters of worship, transactions, and family jurisprudence, dealing with the issue as a nāzilah.

It is extremely strange and astonishing that some Salafīs are unaware of these facts – but once the reason is known, the astonishment disappears.

A diseased faction seeks to turn the Salafīs away from the fatāwā of the scholars. They want to make themselves the reference point instead, under the claim that the scholars do not understand or comprehend matters. What a grave statement this is! They speak nothing but lies.

Fatāwā by major scholars such as Shaykh al-Fawzān, the Grand Muftī, and others are widely available and published, and Shaykh ʿAbdul-Muḥsin al-ʿAbbād referred people to them.

Source: https://x.com/Arafatbinhassan/status/1917051543469117583

Translation: Zubayr bin Muḥammad ʿAbbāsī

Dismissing The Scholars for Lacking Expertise in Nawāzil — A Surūrī Principle Repacked[13]

Shaykh ʿArafāt Al-Muḥammadī, may Allāh preserve him, was asked:

Question: May Allāh reward you, noble Shaykh. A questioner asks: What is meant by a Nāzilah?

Answer: A Nāzilah is an event that affects the Muslims at large, requiring the senior scholars to examine it. They study its reality, how it has arisen, what aspects relate to the Sharīʿah, and what ruling (fatwā) applies. An example is COVID. It was a widespread pandemic that affected Muslims everywhere, so scholars had to determine the appropriate rulings. A Nāzilah is thus a new

[13] https://t.me/abuiyaad01refutation/777

occurrence for people, often involving hardship, and scholars must clarify the rulings that apply to the Muslims in such a situation.

They first understand it accurately, identify the point of dispute, research it, compare it with similar cases, then consult one another and issue a ruling.

Issues like mosques, distancing, masks, mixing or avoiding mixing — all of these are religious matters. So whom do we ask? We ask the specialists, and they are the scholars.

When the plague struck the Levant (Ash-Shām), what did ʿUmar do? He gathered the scholars. He met with the Immigrants (Muhājirūn), then the Supporters (Anṣār), then the elders of Quraysh who had accepted Islam at the Conquest (of Makkah). He listened to all of them and reached a conclusion. He was the Leader of The Believers (Amīrul-Muʾminīn), and when he gives a command, it must be obeyed.

When he gave his ruling, one Companion disagreed — Abū ʿUbaydah ibn Al-Jarrāḥ, who was the governor over the Levant in the place where the plague was, and he died because of this plague, may Allāh be pleased with him. He said: "O Leader of The Believers, are you fleeing from the decree of Allāh?" ʿUmar replied: "If only someone other than you had said it, O Abū ʿUbaydah." Meaning: with your knowledge and virtue, you say such a statement? If someone else had said it, we might have accepted it from him, but from you we do not accept that you say this. "Yes — we are fleeing from the decree of Allāh to the decree of Allāh."

As ʿUmar explained, Abū ʿUbaydah accepted it. Then ʿAbdur-Raḥmān ibn ʿAwf arrived and said: "I have knowledge of this," and he mentioned the Ḥadīth: "if you hear of a plague in a land, do not enter it, and if you are in it, do not leave." Thus ʿUmar's decision aligned with the Sunnah.

In such matters, we return to the scholars.

Now some of them have appeared who say: "do not return to the scholars because they do not understand medicine. What benefit is there in referring to them?" This is dangerous speech! This effectively dismisses the scholars' rulings in Nawāzil. Do you even realize what you are saying? Because when you say, "Do not return to the scholars in medical matters since they do not understand medicine," then fine — does any of us claim that Shaykh Al-Fawzān is a medical, agricultural or technical expert?

Based on the fatwā of the one who made this statement, then we should not return to Al-Fawzān in any Nāzilah, because he does not understand medicine, nor agriculture, nor computers, nor satellite technology, and so on.

What is the conclusion of this? That we do not return to the scholars in Nawāzil. The conclusion of such thinking is to abandon the scholars and turn instead to doctors and engineers. This is dangerous speech!

Moreover, he did not stop at that. He also says: "Likewise, they do not go beyond the statement of the ruler — if the ruler says something, they will say 'we hear and obey.'" Is this the way of our scholars? That whatever the ruler says, they hear and obey? This is false and incorrect. If the ruler makes a mistake, they do not obey him — there is no obedience to creation in disobedience to the Creator. If it is an error, they advise the ruler and speak to him (privately), because this is the methodology of Ahlus-Sunnah wal-Jamāʿah.

So we rejected this statement and said: this is a dangerous statement. Its implication is that you are nullifying the Fatāwā of the scholars in Nawāzil. If you see that there is a mistake, and you are a Salafī who respects the scholars and also respects the rulers, then write to them. Present your viewpoint only. But to establish this as a general principle — this is false and wrong!

This resembles the approach of the Surūrīs and Quṭbīs during the Gulf crisis, who said: "Our scholars do not understand current affairs — we understand current affairs. America entered, Europe did such-and-such, and you, O scholars — like ibn Bāz — you are only with the rulers, obeying them." The same words — only the people and circumstances have changed. There it was a Gulf crisis related to the entry of disbelievers (to the lands of the Muslims); here it is a COVID crisis related to medicine.

Furthermore, this man (making these claims) works in medicine. If we look at his specialization, do you work in every field of medicine and every specialty? No. Then speak only within your level. That is one point.

Secondly, do you want the entire Ummah to abandon the doctors of the world and the consultants, and instead follow your opinion? This is dangerous speech! It is unclear what this person intends with such statements.

Despite that, he has been advised, and we have advised him before. We even sent to him years ago when he issued a Fatwā. Look at this Fatwā — many people may not even be aware of it. He issued a ruling that social distancing was Minor Shirk. That means Al-Fawzān has fallen into Shirk, the Muftī has fallen into Shirk, and our scholars such as ʿUbayd and others have fallen into Shirk. And we, the students of knowledge, have all fallen into Shirk. And the Fatāwā of the scholars who permitted distancing are, according to him, Fatāwā of Shirk.

So who is behind you that you speak with such words? What do you want, that you strike at the scholars by claiming they have fallen into (minor) Shirk, that they should not be referred to, and that they neither understand nor comprehend? This is what he says in the audio recordings.

Some have not even listened to these recordings yet and do not want to listen — and this is a calamity. You find a person plunging headlong into Fitnah while knowing nothing. And if you say to him, "Come, let us sit and clarify things for you," he refuses to listen. This is blind partisanship.

As for us, we clarify the error. Whoever is guided, then all praise is due to Allāh, and whoever goes astray, then it is upon himself.

Shaykh ʿAbdul-ʿAzīz ibn Bāz was asked on his official site: "Should we refer only to doctors, or to the scholars?" He replied: "No. One must return to the scholar. If the matter were purely medical, then yes — we would return to the doctors; because they are the people of specialization. But this concerns a matter connected to medicine and also to the Sharīʿah."

Does Al-Fawzān immediately issue a ruling when a purely medical issue comes to him? You think highly of yourself and consider yourself an expert. But when this scholar — Al-Fawzān, the Muftī, Al-ʿAbbād, Rabīʿ, and others — are asked about a worldly technical matter such as medicine or agriculture, do they refer to specialists or not? They do refer to the specialists. This shows that you do not understand how the scholars issue Fatāwā.

I have already explained this in detail in one of the refutations — the methodology of the scholar in giving Fatwā — and it is published on my channel. Yet some people ignore all of this and do not want to listen.

So beware, may Allāh bless you, and do not rush. Be a student of knowledge who has the ability to evaluate and critique. If you are not able, then remain silent — that is my advice to you. Many Salafīs carry knowledge, love knowledge, and attend lessons, but they have not reached the stage of being a master of this knowledge, capable of assessing and critiquing. If you are not at that level, then remain silent during times of Fitnah and do not delve into them.

Ask: what did the scholars say? We stand behind our scholars and follow them.

You do not have the ability to independently assess. But instead, you immediately become extreme, align yourself with a certain person, and defend his opinion while you do not even know what is in his statement, nor have you listened, nor understood what the criticism against him actually is. It is not appropriate for you, as a student of knowledge, to behave like this. Fear Allāh regarding yourself.

Shaykh ʿAbdullāh Al-Bukhārī advised the youth across the world: do not engage in the COVID fitnah — remain silent. Whoever wants to take the vaccine may take it in concurrence with the scholars, and whoever refrains and says, "I do not want it," may refrain. We do not say to the people that it is obligatory to take the vaccine. If someone says, "I do not want to take it," then that is up to him. But to incite against the scholars — claiming they do not understand, do not comprehend, that one should not ask them, and "what is the benefit of asking them?" — this is what he says: "What is the benefit of asking the scholars? They will not give you anything." We seek refuge in Allāh! This is the speech of the people of innovation and misguidance.

He even says: no matter how knowledgeable a scholar becomes, he will simply follow the ruler. This is dangerous speech! It reduces our scholars to mere followers of others, stripping them of value, of the worth of their Fatāwā, and denying that they understand Nawāzil.

We wrote and corresponded, but unfortunately they did not take the advice of Shaykh ʿAbdullāh. When the Shaykh saw that this person persisted, he spoke in a way intended to discipline him

somewhat and make him recognize his own level. Yet they still did not respond. They continue to transmit — even the words of disbelievers — across their networks, pages, and websites. They did not benefit from Shaykh ʿAbdullāh's advice, nor from their mistakes, nor did they retract from their claim that the scholars do not understand or comprehend.

If I were to say to any one of you now, even the least among you, "you do not understand, you do not comprehend," would you accept that from me? So how then when this is said about the senior Salafī scholars of the Ummah — that they do not understand, do not comprehend, and should not be referred to? "What is the benefit of returning to them?" We seek refuge in Allāh from such misguidance!

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Translation by Zubayr ʿAbbāsī (Edited by Yāsīn Al-Mutanabī)